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him to look for causes, to diagnose a case, and to cure it rather than to give a superficial opinion and treatment.

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René Descartes Meditationem über die Grundlagen der Philosophie mit der sämtlichen Einwänden und Erwidernugen. ARTUR BUCHENAU. Leipzig: Verlag von Felix Meiner. 1915. Pp. xiv + 493.

For the benefit of those students who prefer to read Descartes in German, the excellent Philosophische Bibliothek has issued a translation of the "Meditations" and of the criticisms and replies, the latter now rendered in German for the first time. The translator and editor closes his preface by calling attention to the great interest felt in Germany for the philosophy of Descartes and by trusting that in spite of present political oppositions this profoundest, perhaps, creation of the romance intellect may receive the esteem that it deserves. The translation is a new one and should be of great value in the field for which it is intended.

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JOURNALS AND NEW BOOKS

THE PHILOSOPHICAL REVIEW. July, 1916. *Philosophy in France in 1915* (pp. 523-545): A. LALANDE. — Notes the influence of the war on philosophical publications, points out the abundance of writings on the subject of *droit* and their relation to the present situation of conflict, and closes with a notice of the death of François Pilon and a brief account of his religious philosophy. *Continua and Discontinua* (pp. 546-566): C. LLOYD MORGAN. — Taking the field of perception as the domain of inquiry, and distinguishing reality from appearance on the basis of delicacy of perception, contends that discrete parts are not *discovered* as preexisting in a continuous whole, but are *made* for purposes of interpretation. "I submit that perception is unable to discover parts until manipulation or thought imposes cuts actual or ideal." *The Anti-Intellectualism of Kierkegaard* (pp. 567-586): DAVID F. SWENSON. — "The aim of the present paper is twofold: to give an introductory characterization of Kierkegaard's individuality as a thinker, and to elucidate in some detail the epistemological position from which the paper takes its title. This position I have characterized as anti-intellectualism, in order to establish a point of contact with present-day currents of thought."